favour, that what we take for virtues is often nothing but a number of vices which have met together, and which pride and self-love have disguised.[3] But when the same author lets us know elsewhere that he resolves so-called human virtues into the lowest and most grovelling vices, we draw back from his maxims with detestation. " Virtue would not go far if vanity did not keep it company." " That which appears generosity is often nothing but ambition in disguise, despising small interests in order to attain greater/'* That there is some justice in these maxims cannot be denied, but we deplore that they should be used for the purpose of furthering so low an object, and leaving so dangerous an impression. The man who believes his whole species to be villains, is sure to end by himself becoming one, if indeed he has not begun by judging others by himself. " I said in my haste, that all men are liars:" the man who says so, not in haste, but in his calm and reflecting moments, is, we suspect, all that he makes others to be. All persons who, like Walpole and Bonaparte, lay it down as a principle that every man has a price and can be corrupted, may be judged by their own standard. Nor can we find language strong enough to condemn that miserable so-called philosophy which tells us, that ' a physical sensibility has produced in us a love of pleasure and hatred of pain : that pleasure arid pain have at length produced and opened in all hearts the buds of self-love, which, by unfolding themselves, give birth to the passions whence spring all our virtues and vices/**}* It is true that we must divide off from our catalogue of human virtues many actions which appear virtuous, but which proceed from nothing but pride, vanity, ambition, and a disguised selfishness. But after having made full allowance for such, there still remains a large body of actions, which we must refer to amiable and generous feelings, without one grain of a baser alloy.

There are deeper mysteries in man's

spiritual nature than some superficial thinkers ever dream of. Their " inept and unscientific gunnery does not include in its calculations the parabolic curve of rnan^s spiritual nature."I Except bv taking into our calculation a conscience, and an evil conscience, we cannot comprehend human nature or human1 action. Those who have left this essential part of man's existing character and

* Maxims, 1, 207, 240, 301. - f Helvetius on the Mind.
J Miller's First Impressions of England and the English.